¶ Dyuers frutefull gatherynges of scrip= ture: And declaryng of fayth & wor= kes.

Thankes be to god.

Of the lawe.

The lawe is a doctryne that byddeth good and forbyddeth euyll/ as his cõmaundementes specyfye.

✗ The ten cõmaundementes.

¶ Thou shalt worship but one god.
Thou shalte make the none ymage to worshippe it.
Thou shalt nat swere by his name in (vaine
Holde the sabbath daye holy.
Honour thy father and thy mother. Ex. 20
Thou shalte nat kyll. mat. 22
Thou shalt nat commytte aduoutry.
Thou shalt nat steale.
Thou shalt bere no false wytnesse.
Thou shalte nat desyre ought that belongeth to thy neyghboure.

¶ He that loueth god & his neyboure kepeth all the cõmaundemẽtes of god. Maior

Loue thy lorde god with all thyne hert/ with all thy soule/ & with all thy mynde. This is the fyrst & gretest cõmaũdement. The second is lyke vnto this: that is/ loue thy neybour as thy selfe. In these two cõmaundementes hange all the lawe and the prophetes. Deu. 6 mat. 22

¶ He that loueth god / loueth his neyghboure. Minor

1 Jo. 4 If a man saye / I loue god / and yet hateth his brother / he is a lyer. He that loueth nat his brother whom he hath sene / howe canne he loue God whom he hath nat sene.

Conclusyon. ¶ He that loueth his neyghboure as him selfe / kepeth all the commaundementes of god.

mat. 7. Whatsoeuer ye woilde that men shulde do to you / euen so do to them. For this is the lawes and the prophetes.

Ro. 13. He that loueth his neyghboure / fulfylleth the lawe. Thou shalte nat commytte aduoutry. Thou shalt nat kyll. Thou shalt nat stele. Thou shalt nat beare false wytnesse. Thou shalt nat desyre / and so forth / if there be any

Gala 5 other commaundement / all are comprehended in this sayenge / Loue thy neyghboure as thy selfe. All the lawe is fulfylled in one worde / that is / loue thy neyghbour as thy selfe.

¶ He that loueth god / kepeth all the commaundementes.

Maior He that loueth his neybour kepeth al the cõmaundementes of god. Ro. xiij. Gala. v. & he that loueth god / loueth his neybour. j. Joan. xiij. ergo he that loueth god kepeth al his cõmañdemẽ.

He

¶ He that hath the fayth loueth god. Minor

My father loueth you/bicause ye loue me/ and beleue that I come of god. Jo. 16.

* He that hath the fayth / kepeth all the commaundementes of god. Conclusyon,

He that hathe the fayth / loueth god/ and he that loueth god/ kepeth all his commaũdementes/ ergo/ he that hath the faythe / kepeth all the commaundementes of god.

¶ He that kepeth one commaundement of god / kepeth them all.

For without faythe it is impossyble to kepe anye of the cõmaundementes of god/ and he that hath the fayth kepeth all the commaũdementes of god ergo. he that kepeth one commaundement of god / kepeth them all. Heb. 11

¶ He that kepeth nat all the cõmaundementes of god/kepeth nat one of them.

He that kepeth one commaundement of god/ he kepeth all / ergo/he that kepeth nat all the commaundementes of god/ kepeth nat one of them.

It

¶ It is nat in our power to kepe any of the cõmaundementes of god.

Withoute grace it is impossyble to kepe any of the commaundementes of god / and grace is nat in oure power / ergo / it is nat ĩ our power to kepe any of the cõmaundementes of god / euen so maye you reason concernynge the holy ghost and fayth.

¶ The lawe was gyuen to shewe vs our synne.

Rom. 3 By the lawe cometh the knowlege of synne.

I knewe nat what synne mente / but
Ro. 7. thorowe the lawe.

I had nat knowẽ what lust had ment excepte the lawe had sayd / Thou shalt nat lust.

Withoute the lawe synne was deed / that is / it moued nat me / neyther wyst I that it was synne / whiche nat with standynge was synne / and forbydden by the lawe.

¶ The lawe biddeth vs do that thing which is impossyble for vs.

For it byddeth vs kepe the cõmaundementes of god / and yet is it nat in our

our power to kepe any of them / ergo / it biddeth vs do that is impossyble for vs. Thou wylt say / wherto doth god byd vs do that is impossyble for vs? I aunswere / to make the knowe that thou arte but euyll / and that there is no remedye to saue the in thyne owne hande / and that thou mayste seke remedy at some other / for the lawe doth nought but commaunde the.

¶ Of the gospell.

The gospell is as moche to say in our tongue / as good tydynges / lyke as one of these are.

Christ is the sauyour of the worlde.	Jo. 4.
Christ is our sauyour.	Luc. 2.
Christ dyed for vs.	Rom. 5
Christ dyed for our synnes.	Ro. 4.
Christ bought vs with his bloude.	1. Pe. 1
Christ wysche vs with his bloude.	Apo. 1.
Christ offred him selfe for vs.	Heb. 9
Christ bare our synnes on his backe.	1 Pe. 2.
Christ came into this world (to saue synners.	Esa. v. 1. Ti. 1.
Christ came into this worlde to take awaye our synnes.	1 Jo 22 1. Ti. 2
Christ was the price that was gyuen for vs and our synne.	Gen. 5 Thess 5
Christ was made dettour for vs.	1. Cor 1

Christ

Christ hath payed our det / for he died
Christ hath made satisfactiõ (for vs.
for vs and our synnes.
Christ is our rightwysnesse.
Christ is our satisfactyon.
Christ is our redemptyon.
Christ is our goodnesse.
Christ hath pacifyed the fader of heuẽ
Rom. 8 Christ is ours and all his.
Christ hath delyuered vs frõ the lawe
from the deuyll/and from hell.
The father of heuen hath forgyuẽ vs
our sines for christs sake. Or any such
as declare vnto vs the mercy of god.

¶ The nature of the lawe and the gospell.

The lawe sheweth vs our synne.
The gospell shewe vs remedye for it.
The law sheweth vs our condẽpnatiõ
The gospel sheweth vs our redemtiõ.
The lawe is the worde of yre.
The gospell is the worde of grace.
The lawe is the worde of dispayre.
The gospell is the worde of conforte.
The lawe is the worde of vnrest.
The gospell is the worde of peace.

¶ A disputacion betwene the lawe and the gospell.

The

The lawe sayth/ paye thy dette.
The gospel saith christ hath payed it.
The lawe saythe / thou arte a synner.
dispayre and thou shalte be dampned.
The gospell sayth / thy synnes ar forgiuen the/be of good cõfort thou shalt
The lawe sayth / make a (be saued.
mendes for thy synne.
The gospell sayth / Christ hath made
The lawe sayth/ the fader (it for me.
of heuen is wroth with the.
The gospell sayth / Christ hath pacifyed him with his bloude.
The lawe sayth / where is thy rightwysnesse/goodnesse/and satisfaction?
The gospell sayth/ Christ is thy righte wysnes/thy goodnes/ and satisfactiõ.
The lawe sayth/ thou art bounde and oblyged to me/to the deuyl/ and to hel
The gospell sayth / Christ hath delyuered the from them all.

¶ Of fayth.

HAythe/ is to beleue goõ / lyke as Abraham beleued god / & it was imputed vnto him for rightwysnesse Ge. 15.

¶ He that beleueth god/ beleueth his worde.

To

To beleue one/is to beleue his worde and to recounte it true that he sayth.

¶ He that beleueth nat goddes word beleueth nat god him selfe.

1.Jo.5. He that beleueth nat goddes worde / he counteth him false and a lyar / and beleueth nat that he may and wyl fulfyll his worde/ and so he denyeth both the myght of god / and god him selfe.

¶ Fayth is the gyfte of god.

Jaco.1 Euery good thynge is the gyfte of god/ fayth is good / ergo/ fayth is the gyfte of god.

¶ Fayth is nat in our power.

The gyfte of god is nat in our power fayth is the gyfte of god / ergo/ fayth is nat in our power.

¶ Without fayth it is impossyble to please god.

Ro.14 Heb.11 All that cometh nat of fayth is syn/ for without fayth he can no man please god. Besyde that/he that lacketh faith he trusteth nat God / he that trusteth nat god/trusteth nat his word/he that trusteth nat his word / holdeth hi false and a lyer / he that holdeth him false & a lyer

a lyer / he beleueth nat that he may do that he promysed / & so denyeth he that he is god. And how can a man beyng of this facyon please him? No maner of way / ye / suppose he dyd al the dedes that euer dyd man or angell.

¶ All that is done in fayth pleaseth god.

Right is the worde of god and all his workes in faythe. Lorde / thyne eyen loke to fayth / that is as moch to saye as lorde thou delytest in fayth.

God loueth him that beleueth in him how can they than displease him.

He that hath the fayth is iust & good / and a good tre bereth good frute / ergo all that is done in fayth pleaseth god.

Moreouer / he that hath the fayth / beleueth god / he that beleueth god / beleueth his worde: he that beleueth his worde / wotteth well that he is true & faythfull / & may nat lye. But knoweth that he both may and wyll fulfyll his worde / how can he than displease him? For thou canst nat do any gretter honoure to god / than to counte him true. Thou wylt than say that thefte / murther / aduoutry and al vyces plese god. Nay verily / for thei can nat be done in faith / for a good tre bereth good frute.

He

¶ He that hath the faythe / wotteth well that he pleaseth god.

Heb.11 For all that is done in fayth pleaseth god.

* Fayth is a sure nesse.

Rom.8 Faith is a sure confydence in thinges whiche are hoped for / and a certaynty of thynges which are nat seue.

The same spiryte certeneth our spirit that we are the chyldren of god.

Moreouer he that hath the fayth wot teth wel that god wyll fulfyll his wor de / ergo / fayth is a surenesse.

¶ A man is iustifyed by fayth.

Ge.15. Abraham beleued god / and it was im puted vnto him for rightwysnesse.

We suppose therefore that a man is
Rom.3 iustifyed by fayth withoute the dedes of the lawe.

He that worketh nat / but beleueth on
Ro.4. hi that iustificth ỹ vngodly / his faith is counted to him for rightwysnesse.

Aba.2. The iust man lyueth by his fayth.

Gala 2 Abacuc.2. Ro.1. we know that a man is nat iustifyed by the dedes of ỹ lawe but by the fayth of Jesu Christ. And we beleue in Jesu Christ / that we may be iustifyed by the fayth of christ / and nat by the dedes of the lawe.

Of

¶ Of the fayth of Christ.

The fayth of Christ / is to beleue in him / that is / to beleue his worde / and to beleue that he wyll helpe the in all thy nede / & delyuer the from all euyll / thou wylte aske me / what worde? I answere / the gospell.

✻ He that beleueth in Christ shall be saued.

He that beleueth the sonne / hath euer lastynge lyfe / verily verily I saye vnto you / he that beleueth in me / hathe euerlastynge. Jo. 3. Jo. 6.

This I writ vnto you that beleue on the name of the son of god that ye mai know how that ye haue eternall lyfe. 1. Jo. 5.

Thomas / bycause thou haste sene me / therfore hast thou beleued / happye are they that haue nat sene / and yet haue beleued in me. Jo. 20

All the Prophetes to him beare wytnes / that who so euer beleueth in him shall haue remyssyon of their synnes. Acte 10

What must I do that I may be saued the apostles ãswered / beleue i the lorde Jesus Christ and thou shalt be saued. Acte 16

If thou knowlege with thy mouthe that Jesus is the lorde. And beleue with thyne herte / that god rayled him vp from deth / thou shalt be saued.

¶ He that beleueth nat in Christ shalbe condempned.

mar.16 He that beleueth nat shall be damned

Jo.2. He that beleueth nat the sonne / shall neuer se the lyfe / but the ire of god bydeth vpon him.

The holygost shall reproue the world of syn / bycause they beleue nat in me.

¶ They that beleue in Jesu Christe / are the sonnes of god.

Gala 3 Ye are all the sonnes of god / bycause ye beleue in Jesu Christ.

⁂ He that beleueth that Christ is the sonne of god / is saued.

mat.16 Peter sayd / thou art Christ / the son of the lyuynge god. Jesus answered and sayde vnto him / Happy art thou Symon the sonne of Jonas / for flesh and blode hath nat opened to the that but my father that is in heuen.

Jo.6. We haue beleued and know that thou arte Christ / the son of the lyuyng god.

Jo. 11. I beleue that thou arte Christ the son of god which shuld come i to the world

Jo. 20 These thynges are wrytten that ye myghte beleue that Jesus is Christe / the sonne of god / and that ye in beleuynge myght haue lyfe.

I be-

I beleue that Jesus is the son of god. Acte. 8

* He that beleueth god/ beleueth the gospell.

He that beleueth god / beleueth hys worde / and the gospell is his worde / therfore he that beleueth god beleueth the gospell. As / Christ is the sauyour of the worlde, Christ is our sauyour. Christ bought vs with his bloude. Jo. 4.
Christ wysche vs with his bloude.
Christ offred him selfe for vs. Apo. 1.
Christ bare oure synnes on his owne backe. &c. Heb. 8. 1 Pe. 2.

¶ He that beleueth nat the gospel/beleueth nat god.

He that beleueth nat goddes worde/ beleueth nat him selfe / and the gospel is goodes word/ergo/he that beleueth nat the gospell / beleueth nat god him selfe / and consequently they that beleue nat the aboue written / and suche other / beleue nat god.

¶ He that beleueth the gospell shall be saued.

Go ye in to all the worlde and preche the Gospell vnto euery creature / he that beleueth and is baptysed shall be saued / but he that beleueth nat / shall be condempned. mar 16

A com-

Of workes.

¶ A comparyson betwene fayth and vnfaythfulnesse or incredulytie.

Fayth is the roote of all good.
Incredulyte is the roote of all euyll.
Fayth maketh god & mā good frēdes.
Incredulyte maketh them foes.
Fayth bryngeth god & man togyther.
Incredulyte sondreth them.
All that fayth doth pleaseth god.
Al that icredulyte doth displeseth god
Fayth onely maketh a mau good and
Incredulyte only maketh (rightwise.
him iniust and euyll.
Fayth maketh a mā a mēbre of Christ
Incredulyte maketh him a membre of
Faith maketh a man the (the deuyll.
inherytoure of heuen.
Incredulyte maketh him inherytoure
Fayth maketh a man the (of hell.
seruaunte of god.
Incredulyte maketh him the seruante
of the deuyll.
Faythe sheweth vs god to be a swete
Incredulytie sheweth him a (father
terryble iudge.
Faith holdeth styf by the word of god
Incredulytie wauereth here and there
Fayth counteth and holdeth God to
be true.

Incre

Incredulyte holdeth him falle & a lyer
Fayth knoweth god.
Incredulyte knoweth him nat.
Faith loueth both god & her neybour.
Incredulyte loueth neither nother.
Fayth onely saueth vs.
Incredulyte only condempneth vs.
Fayth extolleth god and his dedes.
Incredulyte extolleth her self and her owne dedes.

❧ Of hope.

HOope is a trusty lokynge after the thynge that is promysed vs to come/ as we hope after euerlastyng ioye/ which Christ hath promysed vnto all that beleue in him.

¶ We shulde put oure hope and trust in god alonly/and in no nother thynge.

It is good to trust in god & nat in mā
He that trusteth in his owne herte is a fole. Ps 117
It is good to trust in god/ & nat in princes.
They shall be lyke vnto the ymages they make/ and all that trust in them. Ps. 113
He that trusteth in his owne thoughtes doth vngodly. Pro. 12
Cursed be he that trusteth in mā. Byd the ryche men of this worlde that they Hie 17

mar 10 truste nat in their vnstable ryches / but that they truste in the lyuyng god.
It is harde for thē that truste in many to entre into the kyngdome of heuen.
Moreouer we shulde truste in hi onely that may helpe vs/ god only may helpe vs/ ergo/we shuld truste in him only well is them that truste in god/and wo to them that truste nat in him.

Hie 17 Well is that man that trusteth in god for god shall be his truste.

Sap. 3 Psal. 5 He that trusteth in him shall vnderstande the verytie. They shall all reioyse that truste in the/ they shall euer be glad and thou wylt defende them.

¶ Of charyte.

Charyte is the loue of thy neyghbour. The rule of charite is this Do as thou woldest be done to.
For charyte holdeth all a lyke the riche and the poore / the frende and the foe/ the thankefull and vnthankefull / the kynsman and straunger.

¶ A comparyson betwene fayth hope and charyte.

Faythe cometh of the worde of god/ hope commeth of faythe / and charyte spryngeth of them both.

Fayth

Fayth beleueth the wozde / hope trusteth after it that is ꝑmised by ẏ wozd Charyte doth good vnto her neybour thozowe the loue that it hath to god and gladnes that is within her selfe. Fayth loketh to god and his wozde/ hope loketh vnto the gyfte and rewarde/ charyte loketh on her neyghbours profyte.

Fayth receyueth god / hope receyueth his rewarde. Charite loueth her neybour with a glad herte/ and that without any respecte of rewarde.

Fayth parteyneth to god onely / hope to his rewarde / and charytie to her neyghboure.

✠ Of wozkes.

NO maner of wozkes make vs righte wyse/ we beleue that a man shall be iustifyed without wozkes. No mã is iustifyed by the dedes of the lawe/ but by the fayth of Iesu Chzist / and we beleue in Iesu Chziste / that we may be iustifyed by the fayth of chzist and nat by the dedes of the lawe. If rightwyslnes came by the lawe / than dyed Chzist in vayne. That no man is iustifyed by the lawe it is manyfest/ for a rightwyse man lyueth by hys fayth / but the lawe is nat of fayth. Ga. 2. Ga. 2. Ga. 3.

Mozeouer / syth Christ the maker of heuen and erth & all that is therin / behoued to dye foz vs / we are compelled to graunt that we were so farre dzowned & sonke in synne / that neither our dedes noz all the treasures that euer god made oz might make / might haue holpe vs oute of them / ergo / no dedes noz wozkes may make vs rightwyse.

¶ No wozkes make vs vnrightwyse. Hoz if any wozkes made vs vnrightwyse / than the contrary wozkes shuld make vs rightwyse. But it is pzoued that no wozkȝ can make vs rightwise / ergo no wozkes make vs vnrightwise

✻ Wozkes make vs neyther good noz euyll.

It is pzoued that no wozkes neyther make vs rightwyse noz vnrightwyse ergo / no wozkes make vs nether good noz euyll. Foz rightwyse and good ar one thyng / and vnrightwyse and euyll lykewyse one.

mat. 7 ¶ Good wozkes make nat a good mã noz euyll wozkes an euyll man / but a good man maketh good wozkes / and an euyll man euyll wozkes.

God

Good frute maketh nat the tree good noz euyll frute the euyll tree / but a good tree bereth good frute/ and an euyll tree euyll frute.

A good man can nat do euyll wozkes/ noz an euyll man good wozkes/ Foz a good tree can nat bere euyll frute/ noz an euyll tree good frute.

A man is good ere he do good wozkes and euyll ere he do euyll wozkes / foz the tree is good ere he bere good frute and euyll ere he bere euyll frute.

¶ Euery man is either good oz euyll.

Euery tree is eyther good oz euyll/ ether make ye the tree good & the frute good also / oz els make the tree euyll & the frute of it lykewyse euyll.

¶ Euery mannes wozke are either good oz euyll.

Foz all frute trees are either good oz euyl. Either make ye the tre good and the frute good also/ozels make the tre euyll and the frute of it lykewyse euyl

A good man is knowen bi his wozkes foz a good man doth good wozkis and an euyll euyll wozkes / ye shall know thē bi their frute/foz a good tre bereth good frute/ & an euyll tree euyll frute. mat. 7

A man

¶ A man is lykened to the tree / & his wozkes to the frute of the tree.

Beware of the falſe pphetes whiche come to you in ſhepes clothyng / but in wardly they ar rauenynge wolues / ye ſhall knowe them by their frutes.

* None of oure wozkes neither ſaue vs noz condempne vs.

It is pzoued that no wozkes make vs neyther rightwyſe noz vnrightwyſe / good noz euyl / but fyrſt we ar good ere we do good wozkes / & euyll ere we do euyl wozkes / ergo / no wozkes neither ſaue vs noz condẽpne vs. Thou wylte ſay / thã maketh it no mater what we do. I anſwer / yes. Foz if thou do euyl it is a ſure argumente that thou artte euyll / and wanteſt the fayth. If thou be good / it is an argumcnt that thou artte good & haſt the fayth / foz a good tree bereth good frute / & an euyll tree euyll frute / yet good frute maketh nat the tre good / noz euyl frute the tre enyl ſo the mã is good ere he do good dedes & euyl ere he do euyll dedes. The mã is the tre / his wozkes ar the frute. Fayth maketh the good tre / & incredulyte the euyll tree / ſuch a tre ſuch frute / ſuch a mã ſuch wozkꝭ. Foz al that is done in

fayth

fayth pleseth god and ar good wozkes And all that is done without faith displeaseth god and are euyll wozkes.

¶ Who so euer beleueth oz thinketh to be saued by his wozkes / denyeth that Christ is his sauyour/that christ dyed foz him / and all thyng that partayneth to Christ.

Foz howe is he the sauyoure/ if thou mightest saue thy selfe by thy wozkȝ ? oz wherto shulde he dye foz the/ if any wozkes might haue saued the ? what is this to say / Christ dyed foz the? verily that is / thou shuldest haue dyed ppetually / & Christ to delyuer the fro that deth/ dyed foz the & chaunged thy perpetuall deth in to his owne deth. Foz thou madest the faute/& he suffred the payne/and that foz the loue he had to the/ ere euer thou was bozne/ whan thou haddest done neither good noz euyll. Now syth he hath payed thy det thou nedest nat/no thou canst nat/but shuldest be dãpned if his bloude were nat. but syth he was punysshed foz the thou shalt nat be punysshed. Fynally/ he that delyuereth the frõ thy condẽpnation and al euyll/& deserueth nought els of the but that thou wylt a knowlege

lege what he hath done for the / & bere it in mynde / & that thou woldest helpe other for his sake bothe in worde and dede / euyn as he hathe holpen the for nought and withoute rewarde.

Oh / howe redy wolde we be to helpe other / if we knewe his goodnesse and gentylnes towardes vs, He is a good and a gentle lorde / for he dothe all for nought. Let vs I beseche you folowe his forestepps / whom all the worlde ought to prayse and worship. Amen.

¶ He that thinketh to be saued by his workes calleth him selfe Christ.
For he calleth him selfe his sauyoure which parteyneth to christ only. what is a sauiour but he that saueth / and he sayth / I saue my selfe / whiche is as moch to say as I am Christ / for christ onely is the sauyour of the worlde.

¶ We shulde do no good workes for the entent to gette the inheritaunce of heuen or remyssyon of synne.
For who so euer beleueth to gette the enheritaunce of heuen or remissyon of synne thorow workes / he beleueth nat to get that for christes sake. And they that beleue nat that their synnes are

forgyuen

forgyuen them / and that they ſhall be
ſaued foz Chriſtes ſake / they beleue
nat the goſpell. Foz the goſpell ſayth
you ſhall be ſaued foz Chriſtes ſake /
youre ſynnes are forgyuen foz Chri-
ſtes ſake. He that beleueth nat the
goſpell / beleueth nat god. So it folo-
weth / that they whiche beleue to be
ſaued by their wozkes / oz to gette re-
miſſyon of their ſynnes by their owne
dedes / beleue nat god / but recount him
as a lyer / and ſo verily denye him to
be god. Thou wylt ſay / ſhall we than
do no good dedes? I ſay nat ſo / but I
ſaye we ſhulde do no good wozkes / foz
the entēt to get the inheryt aunce of he-
uen oz remyſſyon of ſyn. Foz if we be-
leue to get the inheryt auuce of heuen
thozow good wozkes / than we beleue
nat to get it thozow the ꝓmiſe of god /
if we thinke to get remiſſyō of our ſyn
than we beleue nat that they ar forgi-
uen vs / and ſo we counte god a lyar.
Foz god ſayth / you ſhall haue the in-
heryt aunce of heuen foz my ſonnes ſa
ke / thy ſynnes are forgyuen the foz my
ſonnes ſake / & you ſay it is nat ſo / but
I wyll wynne it thozowe my wozkes.
So I condēpne nat good wozkes / but
I condēpne the falſe truſt in any woz-

kes /

kes/for al the workes that a man putteth confydence in/are therwith poysoned & become yuell. Therfore do you good workes/but beware you do them nat to get any good thorow ỹ/ for if ỹ do/ thou receyuest ỹ good/ nat as the gyfte of god but as det to the & makest thy self felowe with god because thou wylt take nothyng of him for nought what nedeth he any thynge of theyrs which geueth al thing & is nat ỹ power? Therfore do nothinge to him but take of him/for he is a gentle lorde/ & with a glader wyll geueth vs all that we nede/thē we take it of him/ therfore if we wāt ought let vs wite our selues Preasse nat thā to the enherytaūce of heuen thorow presūption of thy good workes/ for if ỹ do/ thou counteſt thy selfe holy & egall to him/because thou wylt take nothyng of hī for nought: & so shalte thou fall as Lucyfer fell for his pryde. Which god defende.

¶ Of good workes/& by what meane they be most plesyng to god.

HOr as moche as I haue spokē of the fayth & trust in god/ to thentent that the cuyll & peruerse (whiche interpzete and take all thynges to the worst

wozst & corrupte them; shall nat saye that I do lerne and counsell you to do no good wozkes / I wyll nowe shewe you what thynges ye shall do.

I haue sayd many tymes that faith bringeth charyte / & charyte good wozkes. foz if thi faith induce the nat to do good wozkȝ / thã hast thou nat the rizt faith. Thou dost but only thinke that thou hast it. Foz S. Iames saith that faith without wozkes is deed in it selfe He saith nat ẏ it is lytell foz feble / but that it is deed. And that that is ded is nat. Therfoze whan thou art nat moued by faith vnto the loue of god / & by the loue of god vnto good wozkȝ: thou hast nat the fayth / but the fayth is ded in the / foz the spiryte of god that by fayth cometh into our hertȝ to stỹze vp loue can nat be ydle. Euery on doth as moche as he beleueth / & loueth as moche as he hopeth. As wryteth sayut Iohan / he that hath his hope that he is the soune of god / purifyeth him selfe as he is pure. He sayth nat / he that purifyeth him selfe hath this hope. foz the hope must come before procedyng frõ the fayth / as it behoueth that the tree must first be good / which must bringe forth good frute. Them it behoueth

Ia. 2.

1. Io. 3

to

to knowe fyrst that ye ar the chyldren of god/ and afterwarde to labour.

But what shall we do? we shall do and lyue so with our christē brethren/ as christ hath lyued & done wᵗ vs/ that is to say/ as Jesu Christ hath offred hi selfe to vs & for vs/ so must we present & giue our selues as it were a christ for to serue them/ & to socourr vnto their
Phi.2. nede. As sayth S. Paule. Let the same mynde be in you/ the which was in christ Jesu/ which beyng in the shape of god/ & thought it no robbry to be equall with god. Neuertheles he made him selfe of no reputacyon/ & toke on him the shape of a seruant & all for our profyt. And so must we helpe/ serue/ & confort one an other/ as Jesu Christ hath done with vs. We may nat seke our owne profyt/ auaūtage or honour but all thynges profytable vnto oure neybour/ alwayes myndfull to procure the honour of god & that in all thyngs we helpe oure christen brother/ for so warneth vs S. Paule/ that none seke his owne profyte/ but his neybours/ & that al that we do be vnto the honour of god/ we must set before vs the lyfe of Jesu Christ/ as a rule of al thynge that is expedyēt for vs to do or to leue

vn-

vndone/we must take payne to folowe him in mekenesse/in loue/in swetnesse and in compassyon. And to lyue so w our neyghboure as Jesu Christ hath lyued with vs.

For Jesus christ was nat borne for hymself/nor hath nat lyued here for hī self/but for vs. he sought nat his own honour but his heuēly fathers/lykwyse shalt thou nat seke that is profytable vnto ỹ/but couenable vnto thy neibour. As teacheth vs S. Paule in all his epistles/& namely in the fyrst vnto the Corin. I seke nat (sayth he) that that is necessary & profitable vnto me but that is profitable to many/to thentent that they shulde be saued. And vnto the Ephesians. He that robbeth let him robbe no more/ but labour rather with his handes i & that is good to thentent that he haue wherof to gyue to hī that hath none. And vnto the Galathians. Bere(sayth he)either of you others charges and burdens/ and so shall you fulfyll the lawe of god. 1 cor. 10 eph. 4 Ga. 6.

And forbycause that we spoke now of good workes/ it must be knowē that we must do some workes for our selues and some for our christē brethren) but all for the loue and honoure of God.

Them

Thē that we shall do for our selues te-
cheth vs S. paule seyng that we must
Col. 5. mortify in vs all euyl desyres/ & al car
nall operations/as vnclēnes/couetyse
wrath/ blasphemy/detracyon/pride / &
Ro. 6. other lyke vyces. And vnto the Ro.
That syn reygne nat in your mortall
body / that is to saye / Albeit that we
can nat lyue withoute the motyon of
suche euyll desyres/ we shall nat suffre
them to rule in vs / but shall mortifye
them in resystynge them.

What we shuld do for our christē bre-
thren techeth vs lykewyse S. paul say
eng. Serue ye one another by loue / &
bere ye one anothers burthē. for christ
cōmaūdeth vs to exercyse the workes
of mercy wherof he shall holde his iu-
gement. All other workꝫ that mē do at
this day in the churches be rather foū
de by auaryce/thā cōmaūded of god ex
cept the prayers which may in nowy-
se be done to get money / but alonely
by loue in prayenge one for another.

Behold/now seest thou wel how gret
occasyon thou hast to do good. For ẏ
hast alwayes occasyō to mortify thine
euyll desyres to serue thyne neyboure
to confort hī/to helpe him with worke
with word/with coūsell/ w̄ exhortatiō
and

and by other semblable meanes/ in such loue towardes our neibour/ for in the loue of god lyeth all the lawe & the prophetes (as sayth Christ) ye/ & all the very christentie/ & nat in fastyng/ kepig of holy dayes/ watchyng/ prayeng/ & syngynge longe prayers/ dayly/ & all day heryng of masses/ settynge vp of candels/ rounyng on pylgrymages/ & other suche thinges which as well the hipocrytes/ proude people/ enuyouse & subiectes to all wycked affyctions do/ ye/ & many tymes enforce theym selfe more therevnto than the good christē. But so to serue & socoure the one the other by verye loue can none do/ but they that haue true fayth/ and the verye loue of god. And who so euer so loueth his Christen brother/ he is alwayes ioyfull in his conscyence. For he knoweth surely that he is the child of god/ & that god is his good father and is well content in his courage of all that god sendeth vnto him. but he ỹ hath nat this loue is alwayes sorye-full of anguysshe/ & wotteth nat what to doo to deserue more/ he fasteth/ he kepeth holy dayes/ nowe of one sainte nowe of an other. He sayth his prayers/ nowe before one Aulter/ nowe be-

before an other. He ronneth on pyl-
gremage now here now there/ & can ne
uer come vnto the rest & quyeth of his
conscyence. For suche workes make
no man sure / but make rather hypo-
crytes/trustynge in their workes.

But the verye faythfull cleueth to
god/ for he knoweth that he maye ne-
uer satisfye nor do ynough to deserue
the euerlastynge lyfe. And therfore he
putteth his trust in god/ and beleueth
stedfastly that he hath satisfyed for vs
and that he hath iustifyed for vs. And
therfore it is all one to him what thig
he do/so that he please him and exerci-
se charyte to his neighbour for the lo-
ue of god/ for he knoweth that god de
maundeth nothynge but the hert/and
that he regardeth nat howe we do the
worke / so that it be accordyng to the
techyng of the gospel/ which cōmaun
deth but charite. And so cometh he by
fayth & trust ī god vnto rest and quyet
of herte and conscyence / and is well
content to dye whan it pleaseth god.

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